

A
S E R M O N

Preach'd at
KINGSTON upon THAMES
IN THE
County of SURREY,

On SUNDAY *September 24.* 1721.

BEING
The Day of chusing MAGISTRATES and
OFFICERS for the Year ensuing.

By *RICHARD COLEIRE*, M.A. Vicar
of *Kingston and Iffleworth.*

Publsh'd at the Request of the Corporation.

Ⓔ
L O N D O N :

Printed for the AUTHOR, and sold by *Thomas Bickerton*
at the *Crown* in *Pater-Noster-Row.* 1721.

K

S E R M O N

ON THE

CONVULSIONS OF THE



BY

THE

LONDON

Printed for the Author, and sold by T. M. A. in Pall-Mall, 1784.

Baili
fti
re
the
T

G

T

which
ould

To the worshipful the

Bailiffs, the Recorder, the Justices, the Freemen, and the rest of the Inhabitants of the ancient Corporation and Town of KINGSTON.

GENTLEMEN,

THE vote, with which you favour'd me that I should publish this discourse, makes that my duty in return to your unanimous request, which no opinion of the performance itself could have suffer'd to be my choice: And,
A I hope,

Dedication.

I hope, my compliance with your order will be received as a testimony of that sincere regard with which I have you in my heart; as I am sure your affection for me dispos'd you to make an order, more in favour of your Vicar than of your own judgment.

It is happy for a clergyman to be so well in the esteem of his Parish, as that they will not see those imperfections in him, which he knows to be in himself. This makes him labour among them with courage and freedom: and (if he has any abilities) this excites him to do his utmost, that he may truly serve to please those who are so willing to be pleas'd.

THIS your so very kind treatment lays me under such cordial obligations, that

Dedication.

as I wou'd not at any time be careless how I appear'd before you, in pure respect to your indulgence; so, in gratitude, I obey your commands, by appearing now in publick; though the Sermon you require is not so correct, as, for your sakes, more than my own, I could have wish'd it.

BUT, since you have claimed it, Gentlemen, suffer me to put it into your hands with this affectionate prayer, that, as the subject of it is christian love in all its noble offices and perfective employments, the God of love and unity may dwell among you! That your final account may be serv'd, and my joy fulfill'd, by your being like-minded, and having the same love, the same christian accord! And that, when you appear at your annual elections, in the interest of

Dedication.

of your respective friends, nothing may be done through strife or vain-glory; *nothing that may* break in upon the character of GOOD MEN, and GOOD CHRISTIANS. *I am,*

Gentlemen,

Your most obliged,

and most humble Servant,

 RICH. COLEIRE.

I COR. XIII. 4, 5, 6, 7.

Charity suffereth long, and is kind: Charity envieth not; charity vaunteth not itself, is not puffed up:

Doth not behave itself unseemly, seeketh not her own; is not easily provoked: Thinketh no evil:

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.



IT hath been your custom, upon the day whereon you choose magistrates and officers for the ensuing year, to expect a sermon from your minister;—not to influence your choice, (for that is over before you come here,) but, perhaps, to compose your minds, after the emotions of your zeal for the interest of your friends; perhaps, to shew the *duty* of *magistrates*, and of *yielding* observance to *their* *administrations*;

strations ; or perhaps to finish your elections in a religious way, that the *God of love and peace*, of *decency and order*, may *blefs* you, as you are a body incorporate, with an incorporated harmony.

WHATEVER the general or special design may be in requiring such a sermon ; or whether the bare custom of having it upon this revolving day lies as a duty upon your minister, and excites in you no more than a curiosity of hearing how he will acquit himself ; I shall willingly and chearfully comply with the custom, for I look upon it as a most wholesome one ; and I hope I shall not employ my self insignificantly before you, while I am explaining that constellation of social virtues which are comprehended under the name of *christian love* or *charity*.

FOR I bespeak your attention, not to impracticable speculations, or to useless essays in divinity, but to *rules* whereby the *highest* and *lowest* among you, are expected *equally* to live ; to *rules*, whereby those who wear the *robes*, and are honour'd with the *ensigns* of authority, may adorn themselves with the *meekness* of *true wisdom* for government, and their office with the *publick-spiritedness* of *integrity* : whereby those who choose rulers over themselves and others, will be directed not to choose for *themselves*, but for the *common*

A Sermon preach'd at Kingston.

3

Good; whereby the *lowest* members of a community, either as they are the subjects of *civil power* or *civil protection*, will learn to obey with *love*, and to rest in the *bosom* of their publick guardians with *thankfulness*; whereby the restless and humourous spirit of faction and party will be forced to yield to the mature counsels of ingenuous unity; and whereby all handsom and worthy actions will spring from the very *principles* of *inspir'd morality*.

AND in nothing doth this divine maxim more fully appear, *He that loveth the world, the love of the Father is not in him*, than as this cardinal duty, with all its bounden parts, is so little *practis'd*, nay, in truth, so little *relish'd*, or even *consider'd* in the world. The very representation of it, as it lies in my text, seems too *difficult* and *sublime* for flesh and blood: And to preach up the indispensable obligation of all those *arduous qualities* which make up the *limbs* and *members* of this incomparable grace, will, with the most, be look'd upon as advancing of paradoxes; as haranguing upon tempers of mind, which, because they are not dispos'd to comply with, they persuade themselves *God will not require at their hands*.

THUS, the *lusts of the flesh*, and the *pride of life*, indispose us, first, for these duties of christian morality,

and, then, cheat us into an opinion that they are not necessary: And thus, those heavenly tempers of soul, which, *if we loved God above Mammon*, we should find most easy and delightful to us, by our perverseness of living become among the things *difficult* to be practis'd, and, therefore, among the things *unwillingly* understood.

BUT, by the *Grace of God*, I hope to make it plain, that every link of this golden chain is so essential to the entire grace of charity, not only as we are *members of one another* in a civil capacity, but as we have *one Lord, one faith, one baptism, one God and Father of us all*, that a wilful violation of any of its parts is enough to endanger the whole: In order to which I will endeavour to shew the connexion of this beautiful scheme of graces throughout, and what dependence every branch of charity or love hath still upon each other.

Charity suffereth long and is kind: Charity envieth not: Charity vaunteth not itself, is not puffed up:

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil:

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.

IN speaking to these words, I shall,

I. CONSIDER every property or affection of this most absolute grace, as they are here brought by the apostle to give a compleat description of charity. And,

II. PRESS them singly, as each lovely in themselves; each necessary to form you into an happy corporation here, a triumphant Church hereafter.

I. THEN, let us consider every property or affection of this most absolute grace, as they are here brought by the Apostle to give a compleat description of charity.

CHARITY, as indeed all other divine and moral virtues do, consists of three different exercises or operations.

1. IN learning to do well.

2. IN ceasing to do evil.

3. IN obtaining such a mastery over the affections and passions, as to direct them, always, to their right employments.

ACCORDINGLY, in the scheme before us, that the apostle may do justice to this *comprehensive* grace, he instructs us in all the duties of *positive, negative, and affective* charity, And,

I. THE positive duties of charity are, to suffer and to be kind.

Maneo-

Μακροθυμεῖν, to suffer long, is to *defer anger*; to learn the great and heroic temper of becoming patient.

The discretion of a man (saith Solomon, Prov. xix. 11.) *deferreth his anger, but it is his glory to pass over a transgression.* There are of those who will *disguise* anger; and if they seem to *defer* resentment, it is only till they can revenge a transgression which *they will not pass over.* This is in Terence's phrase, *mala mens, malus animus*, an ill mind, and, if I may so translate it, an ill cover'd animosity: But the virtue which the Apostle means is such a mastery over the passions as to curb them quite, if we can, at least the bad effects of them.

PATIENCE then, or a disposition which will not suddenly be exasperated, is the foundation, the corner stone of the whole superstructure of charity. It is a *weak excuse* for passionate men, that they are the *soonest brought to reason*; in truth, they *ought* to be so, if their conversation were *not to be endur'd*: and it is but a bare amends for the *outrages* they have been guilty of in their *fury*, that their *madness* is but *short* and that they are speedy in accepting, nay, in offering reconciliation. That wise King, who had more than a philosopher's insight into the irascible passion forbids

forbids *any friendship with an angry man*: And if the transports of anger disable us from conversing as *men*, they certainly disqualify us *much more* from bearing rule over men; from being at the *head*, or in the *trust* of any *weighty affair*; and especially from those *god-like offices*, which we are oblig'd to as Christians.

As charity is *patient* in resenting and bearing wrongs, so it is active in performing all courteous and friendly offices. *Χρητεύεται ἡ ἀγάπη*, love is full of bowels and stirring affections: The good man who is truly mov'd with the noble impulses of compassion, is compell'd, by his very nature, to be ever in some engaging action; and tho' the spirit of party may confine our good offices to those of our own division, as *Jews*, we were to restrain our selves from doing good to those who were out of the circumference of our kindred or acquaintance; yet the spirit of *charity* knows no distinction; it has an unbounded propensity to serve and oblige; and flies to the *occasion* of doing good without considering the *little reserves* or *partialities* of friendship or enmity.

It was a magnanimous thought of an heathen, *I am a man, and therefore I think my self oblig'd to all good*

good habits of humanity: Whatever I would expect from mankind in my favour and service, I am under a task which I cannot absolve my self from, of doing for mankind. And if this was an *heathen* sentiment, how do the *obligation* rise upon a *christian* mind? How are we constrain'd by *precept*, by *example*, to be *perfect*, to be *unbounded* in all *christian* courtesies, when we have a *Saviour* who taught us this new commandment; who went about doing good; and who seal'd his love for the world with his most precious blood? But,

2. THE negative duties of charity are more numerous and difficult than the positive ones, because in obtaining the habit of christian love we have more to unlearn than we have to learn. We have to unlearn all those *rugged* and *evil* dispositions where we may be *intractable* towards our neighbours, or *toward* in our selves. In the front of these is *envy*, we translate the word; but *ζηλωτός* is a general tender and emulator, as well as an envious man.

HE who is ever at the head of contention, a leader in, and fomentor of those differences, which kindle party zeal in heart to the *destruction* of common charity is more *eminently* and *hurtfully* a stranger to christian love, than he who *poorly envies* what he cannot equal. The one kills himself by the poison of his own spirit

A Sermon preach'd at Kingston.

9

for envy slayeth the silly one ; but the other plumes himself in the disturbances which he makes ; and the more he can keep up those distinctions which ruin amity, the more he esteems himself, and is esteem'd considerable.

AND I the rather take it, that when the Apostle saith *charity envieth not*, he means publick emulation more than private envy ; because he otherwhere reckons it among the *works of the flesh*, and places it among vices which are all of a publick nature.

AND surely if *charity* cannot act a part which may be defended, because it will not keep up variances which it cannot defend ; much less will it appear in tempers which can bear no good colouring, such as those of *vaunting itself*, and being puffed up.

WHAT we translate *vaunting itself* is of a fertile Signification : It means all that *treachery* on the one hand, and *insolence* on the other, whereby we may do mischief either *within doors* or *without*. We may so flatter our neighbour as to ruin him, *even with himself* ; or we may so boldly calumniate him, as to *murder* his *name with the world*. All this is *perperam agere*, as the *Latins* elegantly have it ; to act indirectly and dishonestly with our neighbour ; and perhaps from thence may come the *Greek* word *περπερεσθαι*, which the Apo-

C

stle

tle uses in this place. Whereas *simple honest* love is without *all dissimulation*; it neither fawns nor is *immodest* in its *praises* to do *private mischief*, nor basely detracts to do *sly but publick injury*; for all its representations are plain, and open, and sincere, and kindly in the *intention*, which *sanctifies* every movement, whether we speak or act to the *face*, or *out of bearing*.

THE friendliness of love thus regarding the good of society, by avoiding all misdemeanour in *thought*, word and *deed*; it next, through an innate or well-tutor'd *humility* (which the Apostle means by not being *puffed up*) subdues those inclinations by which it might be too *fond* and *expecting*, and so break the bonds of amity by an inordinate *love of self*.

AND, indeed, *too great* a self-estimation, *too jealous* a concern for our own *honour*, or *too stiff* an adherence to our own *Interests*, is able to destroy that *charity* which we should never violate by any *positive* inroad into our neighbours concernments; and it is alone, from what impulse soever we break in upon that *comprehensive, that royal law*, if we can but be tempted to break in upon it at all.

THEREFORE *charity* prescribes that, in no sense we should *behave our selves unseemly*, either through *pride*, or *assuming haughtiness*, or *Cynical austerity*.

Tha

A Sermon preach'd at Kingston. 11

That we should always prefer the *publick* to our own *private good*; and that we should not only preserve our selves untainted from any study of revenge, which is always malicious and deliberate, and a child of the vilest birth and conception; but that, on sudden provocations, we should so moderate our resentments, as not to offend against the *meekness* and *magnanimity* of true christian good nature. For he who takes himself to be *more* than he is, and others to be *less* than he ought to esteem them, ἀσχημονεύει, he is *haughty*, he is *ambitious*, he is a *vain* but *designing* Man: He who is so tenacious of his own advantage and interest as to measure every thing by it, and to recede in no point from it, ἐν τῇ τὰ ἐαυτοῦ, he *seeks his own*, he regards no good but *his own*; and it is odds but he will fall under the temptation of seeking *what is not his own*: And he who is revengeful at the second hand, or unguardedly cholerick at the first, παρορμήσει, he is of an *unconversable* temper, always to be dreaded, always to be guarded against; and, indeed, should be avoided as a man of *no moderation*. All these carry fire in their bosoms which burns up the good seeds of charity; and will be found to be the principle which so *variously* inflames them all, that they cannot *concede* enough, to enter into the *generous* measures of mutual love.

BUT the most difficult conquest still is over the *thinking part*. The passions of mankind, even in the *most perfect* among men, are apt to make fallies which they cannot *prevent*, and which therefore, it is to be hoped, will not be *imputed to them*: but the *mind* never acts without *deliberation* and *design*, whenever it acts at all; and therefore what vices the *mind* gives in to, bring a *taint* and *guilt* with them which cannot easily be pardon'd. With good reason then it is, that *charity* keeps its main guard upon the *mind* of man in the two great points in which we are most apt to offend, and that is, in *thinking evil*, and *rejoicing in iniquity*.

How prone we are to *think evil*, and to *delight* ourselves in such thoughts, though it is an *infernal delight*; how maliciously inclined to please our selves with the *evil* of *sin* or *punishment* in others, is too plain to those who observe mankind, not to be unadverted upon without *singular regret*! Nay, if every one of us were but seriously to examine our selves we should find this *core*, this *rottenness*, at our own Hearts, and confess it among the *worst* sins we could be guilty of, if we *knew* what it was.

HE is an absolute stranger to true christian *charity* who can cherish *any such thoughts*, *any such rejoicing*

And where the mind is vitiated to such *poor*, such *base*, such *abominable* relishes, the man must entirely be *born* again, must have his *soul new inform'd*, and the turn of his thoughts *fashion'd a-new*, before ever he can be brought to perform the positive Duties of charity.

But, *3. ST. Paul* having thus far squared his description of this divine grace, by the two general rules of virtue, of learning to do well, and ceasing to do evil; he, in the last place, lays the superstructure of perseverance in well doing. When he had taught us the *nature* and *force of charity*, partly by its *effects* which he most engagingly describes, and partly by a comparison of this *beautiful grace*, with its *shocking contraries*; he at length would enamour us with its perfective properties, by the *best* and *most* that can be said of *any virtue*.

It beareth all things, it believeth all things, it hopeth all things, it endureth all things. It beareth all things, not which mistaken honour or caprice thinks only *proper* to be born, but which in the utmost construction of christian forbearance, in the largest condescensions of christian meekness can possibly *be born*. It sweetens the liberty and justice of resenting what, in the mildest interpretation, deserves, *indeed*, to be resented; and rather *covers a fault*, nay all faults against itself, (for that

that is the true construction of the word *σεύει*) than hazards the losing its temper by, *even*, arguing upon them.

IT *believes all things* that are spoken well, from an abhorrence to any thing that is scandalizing, any thing that is malicious; and it believes with *good nature* likewise, because its wishes are always retain'd on the *favourable side*.

IT never gives up any man as abandon'd and lost, but accompanies the worst of men with endeavours to reclaim him: and because while there is life there is hope in other cases, in this of *seeking him* that would *otherwise be lost*, it is unwearied in using all *wise and meek* applications, upon this *peradventure* which keeps hope still alive, that, *perhaps*, the wanderer *may be* met with and recover'd.

THIS makes the connexion between *πάλα ἐπιζέει* and *πάλα ὑπομένει*; for he that is ever *hoping*, is ever *waiting*; ever bearing the rubs and contradictions which may fall in his way; ever taking *charitable* pains with *unconquerable* patience; as being assured that there is no pleasure more *sincere* and *overflowing*, than to have prevailed at last in a pursuit, which was by so much the more worth his *labour of love*, as it seem'd to be the more *desperate*.

HAVING

HAVING thus shew'd how well sort'd these several virtues were to make up the complete grace of charity, and what a relation to and dependance upon each other might easily be observed in every progressive duty, I now proceed to my next general argument: and that is,

II. To press them singly as each lovely in themselves, as each necessary to form you into an happy corporation here, a triumphant Church hereafter.

St. Paul, when he wrote this excellent chapter, of which my text is a part, design'd it not as an *abstracted* treatise of morality, by which every *private man* might form his mind and manners; but he purposely compos'd it to serve a *publick occasion*; an occasion more *publick* and *concerning*, than what I am now appearing upon.

THE *Corinthians*, collectively consider'd, as a corporation, and a spiritual corporation too, were got into *emulations* and *strifes* which caused *divisions* among them; *divisions* which apparently *weaken'd*, and might have *endanger'd* their whole body.

Their contention was about the *gifts of the Spirit*, as the contention in other communities usually is about the *places or offices* in the *publick administration*. As
the

the body is one, 1 Cor. xii. 12. and hath many members, and all the members of that one body, being many, are one body, so were they in Christ: but the dissatisfaction was, that they were not all the head, all the eye, all the hand, all the directors or administrators of church affairs; not considering that if they were all the higher members there could be no body; and that the more feeble members, whatever their employment was, were as necessary to the body or constitution, as the more strong and noble.

THE absurdity of this St. Paul convinces them of in a parable like that which *Menenius Agrippa* spoke to the *Roman People*; and advises them, that the *general safety and repose* could only be preserv'd by the harmonious co-incidence of *one member with another*; that the *greatest gifts or offices* were not always the *best*; and that he who was useful in his station to the publick, though he were but *the foot*, was more to be regarded than *even the eye, or the head*, if the eye *misguided*, or the head *distracted*, the whole body: And therefore, since *all* could not be *Apostles*, *all* could not be *Prophets*, *all* could not be *Teachers*, *all* could not be *workers of miracles*, it became them *all* in their just *subordination*, to study or covet earnestly, not the greatest, but *the best gifts*; those which *best serv'd the gene-*

ral good; καὶ ἔτι, says the Apostle, and above all, καὶ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι, *I shew you, in this very grace of charity, beyond all comparison, the most excellent, most advantageous way.*

AND as this way of charity is certainly the most excellent and advantageous to preserve the peace and unity of the church, which ought to be as much without seam, as the coat was of its gracious Lord and Head; so it will be found to be the best way likewise to preserve the good understanding, which is the life of any community. And as I therefore chose this text as most proper for this special occasion, hear me, I beseech you, (for you are all concern'd) while I recommend every property of this grace as the rule and ornament of your future actions.

IN this noble train of duties St. Paul begins with patience, because by the very temper of our blood and spirits we are naturally inclin'd to the sallies of anger. To correct this propensity to rage, consider it as a weakness, and endeavour to cure your selves of it, as you would of any other infirmity which carries shame in its being known. Look upon it, as indeed it is, as the indication of a little mind; and think, that to run your selves out of all honest breath, is to make your selves more culpable than those who have provoked you.

D

Nullum

Nullum est argumentum magnitudinis certius (saith Seneca) quàm nihil posse, quo instigeris, accidere; there is no sign more sure of a great and noble soul, than that nothing can possibly happen which shall provoke you into this madness: and resolve that your other good qualities, which would conciliate to you the esteem and love of mankind, shall not forfeit their lustre on account of this furious predominance, and be able to obtain no more for you, than to be pitied and pardon'd.

NEXT to *suffering long*, the habit of which you should endeavour after to keep you from *being inconsiderable*, learn to be *kind and beneficent* to make you *truly considerable*. Confine not your courtesies to those of your *own interest*, but *extend* them to make friends of your *very enemies*. They who can stand the brunt of your *resentment*, for they *expect* it and are *prepared* for it, know not how to resist the *force* of cordial favours, which at the same time *convert* and *charm*. This is *heaping coals of fire upon an enemies head*, in a moral sense; for it *vanquishes and melts him down*: it makes him *wonder* how he could be *so disobliging*, when you are *so good*; and no respects are so lasting, nor so firmly to be depended upon, as those which grow up from the *mellowed ground* of *ingenuous conversion*.

THIS

A Sermon preach'd at Kingston. 19

THIS, *as men*, should induce you to be as *kind*, as an open heart can make you: But as members of a better community, of more unconfined interests, as christians, remember that you *must* exercise this excellent affection. Consider what you your selves are, exclusive of the divine forgiveness and bounty. Consider what you shall be at the last day, if (not you, but) your judge can plead nothing for you of this sort. He shall have justice without mercy that hath not shew'd mercy; and he shall be shut out from the celestial friendships and enjoyments, who hath had no taste here of the transports of forgiving and doing good.

IN the first rank of the negative properties of charity, I hope I need not advise any of you *not to be envious*, since I cannot tell you what envy is, without loading it with aggravations which none of you would be suspected of. *Envy springs from hell*; and all the measures which are taken upon it are *purely infernal*. No man envies another for his folly or his misery, but, alas, for those inward gifts or outward advantages, which he would blast if he could, because they are not his. And this advice, I hope, is sufficient to cure this most wickedness of spirit, *Rejoice always with them that rejoice, and only mourn with them that mourn.*

HE that will not *envy* cannot be *treacherous*, for *treachery is the cunning of a base and envious mind*. The *Parasite* therefore, and the *Sycophant*, are both such *unseemly* characters, that they are *equally* abhorr'd by the *open nature of charity*: The *Parasite*, who speaks *smoothly to the face*, and yet *whose words are swords*; and the *Sycophant*, who accuses *behind the back*, and who *privily shoots at him that is perfect*. Each represents things *beyond the life*, and with the *same* destructive design; but the flatterer with *purpose* to make a man *ruin himself*, the backbiter to *steal away* that which he can *never restore*.

To avoid these reproachful vices of a *tongue and mind set on fire of hell*, consider the *sacred relation* you bear to one another; and then you will speak *every man truth* both of, and to his neighbour. You are *members one of another*; Brethren, if you will not own it in interest, yet in *affections and passions*, as well as in *flesh and blood*. You have the same *sentiments of good*, the same *resentments of evil*; and therefore as in *modesty and prudence* you would *detest* the *insidious poison* which lurks under a *fulsom commendation*, be *modest and prudent* in your *fair speeches*, as well as *sincere*; as you would not endure to have false tongues speak of you all manner of words that may

A Sermon preach'd at Kingston. 21

hurt, regard your neighbour's reputation as *tenderly* as you would *your own*.

BUT you cannot avoid all the ills which are inconsistent with a life of charity, unless you look carefully within your selves, as well as *walk circumspectly* with those about you. Therefore, if you *expect too much*, you are in as dangerous a way to break the rule and mean of charity as if you *perform'd too little*: And if you will but look into the quarrels among mankind, an inordinate opinion of *self* hath done *more mischief* than all the contests which have risen upon the *defensive* side.

To draw down the *swellings* of *pride* and *self-con-*
tent, take the Apostle's advice whatever pains it cost you, and *be cloath'd with humility*. Think not too highly of *your selves*, nor assume upon *those blessings*, where-
by it is God's favour that you *differ from other men*. Seek not your own so, as, in pursuit of that, to be *in-*
vidious to those who have *equal pretensions* with you. Be contented and pleas'd to see others *share those bo-*
ours which you have *adorn'd*; and always prefer the *publick interest* to any *private design* or consideration.

HAVING thus, by the Grace of God, studied and practis'd the *positive* and *negative* duties of *charity*, the *perfective* ones will follow of their own accord; and you

you will easily *believe the best, hope the best, expect the best, and wait for the best* of every man in the world when you have habituated your selves to *suffer long and be kind; not to envy; not to be conceited; not to seek your own tenaciously; not to think evil; for here, and here alone lies the difficulty, all the struggling and reluctance of flesh and blood.*

So will you, as *private men, find paths of pleasantness and peace, even in this vale of misery; so will you, as a body corporate, be built as a city that is unity in itself; and so will you, as christians, following the LAMB your MASTER, find pleasures at God's right hand for evermore.*

F I N I S.

